# Center for Modern Greek Studies

**Greek American Oral History Project**
**Transcription**

---

**Tape:**

**Subject: Mary Nicholson Goldworth**
**Interviewer: Eleni Varsamidou**
**Date of Interview: 02/17/2005**

**Transcriber: Amanda Cookson**
**Date of Transcription: 06/08/2009**

*Counter: 000*

I: Ok this is an interview of Mary Nicholson Goldworth taken on February 17, 2005 as part of the Greek American Oral History Project at the Center of Modern Greek Studies at San Francisco State University. And I am Eleni Varsamidou and I will be conducting the interview. So, Mary, one question I didn't ask you the last time we met back in in May was what got you interested in the Oral History Project in the first place? I know that you devised some of the original set of questions, right, for this Oral History Project. So how, how did you get involved in it? How did you, you know, think about it?

Goldworth: Yes. I've been active in the Greek American community for many years and first it was, first it was, it was in a Greek American organization locally in around (010) Stanford, Palo Alto area. I was on the, on the board, member of the board at that localization, Democritos Professional Society. And that became less active after a while so my connection there stopped. But then I did become more active in the Hellenic American Professional society and it sometimes would be, give occasion to meet around the Bay Area but then mostly it in Oakland area the, at Greek Orthodox Assoc-Assedg-Ascension <laughs> Cathedral where, where our meetings often took place so I did become close, continued being close to the Greek American community through that connection. And then I also took part in a planning of the future ideals and goals for the Greek American community as, and I served as a chairperson at a committee to do that. And we used to meet regularly as the members of that committee met with me and we, we composed a statement that described what the desires might be, what people thought they could, they could see as a future and what they would like to see with (long) visions of the future and that included (mutation) or collaboration with the oth, other Greek American organizations and the invitation for Professor Alice Corby who came from the east to address us about some of our questions and interests. So that was a, that was a move in the direction of trying to see what our connectedness is and still how's ( ) work when you're based in, as Americans in this culture. So I was very much involved in those kinds of questions for quite a long time. Before that I was invited to become a board member of the Modern Greek Studies Foundation at San Francisco State University and among the early activities that was the important activity that started there. I made proposal which I could see people wanted to ha-happen very much that I could, that I would help with initiating a, a, a statement project to capture some of the memories and earlier histories of that generation that was beginning to age. And so we could find some of the remedies of that we met (040) over a period of more than two years, more than, even at least two years and find that with the help of Martha Klironomos, and who's the Director of the Center,

Modern Greek Studies Center and Peter Haikalis who was the president of the Board of the Foundation. And had, was able to help with the connections at San Francisco State so that they could be reviewed and commented on by the administration at San Francisco State University. And cover whatever legal concerns they had and whatever procedures they thought were necessary in order to establish and to settle, set, set the program officially at the state univ-San Francisco State University. So that, that, my involvement in the project really was an evolution of (051) in the past and it was very satisfying to see come to (verition) in writing with all the official support that was necessary in order for it to exist. And I knew that Oral History taking that we're, we've been doing as an extension of that.

I: So when, when exactly was, you know, the Oral History project started?

G: That was I would say, 50, 90, 2002.

I: Two, three years ago.

G: Yes I think more, say 2001//

I: //2001

G: //Was the initial proposal presented to the Modern Greek Studies Foundation Board.

I: Well, thank you, you are in an important voice and addition to this collection of interviews and I really appreciate you taking the time to, to speak with me. In what we covered, you know, past meeting, last May, we did talk about, some, a little bit about the background of your spouse but I think we agreed that you wanted to say a few more things about this and so here's my question: what was the background of your spouse and how were the differences and background, if any, handled in, in, in the two different groups, the two families?

G: The background of my spouse, my husband and then (068) was Eastern European. He was born in a town in, on the border between Poland and Russia. Town of, it's called Brest Litvsk//

I: Do you know how to spell//

G: //spelled B-R-E-S-T//

I: //B-R-E-S-T

G: L-I-T-V-S-K, it was two words.

I: V-S-K.

G: two S's, separate words but <Varsamidou mumbling>. It is a border town in the center for transportation between the East and the West and he, his parents left then within six months of his birth to come to the United States.

I: What, what, I'm sorry, what year was this?

G: 1927.

I: 1927.

G: He likes to call himself a, "a fetal sabra" because he was conceived when his parents met in Palestine, which was then Palestine.

I: A fetal?

G: Fetal Palas-, ferret, sabra, a sabra is//

I: //how do you spell that?

G: S-A-B-R-A. Is a person who is born in Eastern, a Jewish person born in Palestine or in Israel. And of course he wasn't born there so it's kind of a joke when he says that.

I: <laughs> What, what's the origin of the word "sabra"? It's//

G: It's a commonly used word, mostly describe people who are native Israelis.

I: Ok.

G: That, as we just said, that Israel did not exist then, state at that time that they were Jews coming for many years and his father, husband's father, my father-in-law was active in the Palestine area for at least 10 years before he got married. So that was part of his background and also my mother-in-law, my husband's father, my husband's mother, was a kind of a, a volunteer to go from Poland to the area of Palestine to help with the development of the, of the culture there and she, but she was there for only a short while before she (094) and then//

I: So this was what year? What, what period?

G: Oh she came, she ca-, she went to the Palestine area that year in 1927, 26, I would say, there then. But my father-in-law was there for ten years between, in between 1917 and 1927 which was an active time in development of the, of the land there and the, the communities, the Jewish communities there. Especially agriculture, building, draining the swamps of malaria, construction, housing and they have their kibbutz movement then which was the cooperative camp communities.

I: What, what were the, the profession during (104).

G: My father-in-law then became a, started as a doorhanger in New York because that was all that he could do not learning, not knowing the language and, and as an immigrant he was a very good carpenter. So through the Depression he was able to support his family by very hard work, long hours by being a good, a good, a good doorhanger. And he had to do this in a very, very careful, hands (110) way because it was not a automatic pieces that you could just install the way they can nowadays. And my mother-in-law was not employed, she was at, at home person, which was typical of her generation (120) immigrants at that time. And they didn't have any introduction to being Americans they just other than what everybody else did at that time which was just go there and work hard and try to start a new life.

I: Do you know what triggered the decision to move, to leave Poland and to move to New York?

G: Yes, my father-in-law was being recruited, threatened, he was threatened to be recruited into the Polish army and that was totally unacceptable to him since he felt that the Polish government and military persecuted the Jews. And not going to cooperating at that time to him. And he was able to, I don't know how, the details are (130), he was able to obtain permission to leave the country back it was, it was, it had to be done in a care, careaway, in a very careful way in order to manage to, to leave. And he did get permission and then he was able to include his wife and child and shortly after that so they managed to leave together to go to New York.

I: There was only one child?

G: Yes. And how did you and (137) meet?

I: Well, we both lived in New York. I was born in New York and he was a baby (138) so he was really a New Yorker and we, we might say that music, in a way, brought us together because my husband had a very dear friend who went to, who was, was a, a musician and he used to play with him. <Break in Tape> (143) His friend who played the bassoon and he

lived in the same building where I did and I knew him, his friend, I knew his friend since we had gone to high school together in music and also I knew him as a neighbor. And one time when I was just ta- visiting got, I was with my mother outside a building down downstairs on New, New York, on the New York Street where we often would gather sometimes and this friend who lived in the same building came out on his way out, on his way to a store and he saw me and my mother and he had his friend (152), my husband, with him he stopped and chatted and my friend introduced me to my husband (153) then they were having a small social party at this the, the neighbors house invited me to join them. So that was the beginning of our acquaintance and I learned very much about my husband, my husband to-be that way because he was very active in playing the violin at that time. Almost professionally, he was playing professionally at that time when he was a student, a college student. So he was, he was practicing faithfully, he was active with other people around the city doing, playing or, with various orchestras, what they call "pickup" orchestras, <mumbling> (162) Where groups would get together for particular purpose and just play for, and just play together for that event. And so he was very much in touch with the music world at that time and he was also a student at the college, the Queens college in New York. So there were lots of connections for me since I had been a, guess not exactly practicing musician but I was, but I was a musician and trained in Classical music. And so we had that much, that at least that in common plus the, the fact that we started talking about other things and found that we really liked each other.

I: How old were you?

G: I was, when I met him, he, I was 19.

I: And how old was he?

G: Well he was, he was 19, just barely 20. He had just come back from being in the, being in the, in the navy in the second world war. He had been away for a year. He had came back and went back to college so that was in the late '40s when we were together, when we first going together 194-, '48. Oh wait a minute, it was a different time then. It had its, it had its, it was a little simpler, or much simpler than it is now and it was just more, more personal. People had time, took time to be together and socialize more and there, there was no distraction it was a somewhat quieter in some ways. There was no television or very little and we spent our social time with, with was visiting and studying. We thought it was proper and appropriate that when you're students that you spend your time studying. Don't go to big rock concerts and all things that that young people seem to get involved in nowadays and don't spend a lot of money if you didn't have much money even though we were comfort, comfortably well off.

And my family we didn't, it was just simpler altogether. (194) We would have parties at our, each other's houses and enjoy that. We would play music for each other, we enjoyed that. Read books, talk about what we read. We had, we used to date. In my day it was accepted and, and, and considered a part of your enjoyment of your youth to, to go out together boys and girls and or even sing, singly but it was not in the cars, we didn't have cars in New York and it is, it was just going to {198} dance place where the Greek American community was dancing and having dinner parties, dinner dance parties or otherwise just going out to a place where we could dance, have dinner and dance. I don't think young people do that much anymore but anyway that was, that was, was fun. I did that when I was a college student before I met my husband too.

I: So how did you the meeting, let's see how should I phrase this, do you remember the day your met {209} family and the day you <interruption> introduced him to your family? How long were you dating before this happened?

G: Oh I can't tell you I remember the day specifically when I met his family but it was soon after we met we started to, to, started dating and he, he lived in the Bronx and his family was, his parents were in a very modest apartment but they were just in the stage where they were able to upgrade their, their standard of living and they were moving to another neighborhood which was in more, more middle-class you might say. And I met the the my husband's parents when they were still in the older apartment, the very modest one it was always beautifully kept, his mother is extremely {prestidious}. And we I think perhaps they invited me to have dinner with them then we had a very pleasant time, thought his father was a very magnanimous personality, very kind, very good-natured and very just totally easy to talk to, friendly. And we were always friendly after that, they had no concern about whether I was Jewish or not Jewish. Ohh and neither did I. When my husband first met my own parents I invited him to my home which was next door to the, the this very good friend who played the bassoon. And he would come and play the violin and I'd play the piano and we'd have a little party and my parents had other people there and they would enjoy listening to the music and serving food and enjoying each other's company. And my parents liked him, liked my husband-to-be very much at that point because they didn't figure I was going to, that he was gonna be my husband-to-be. They figured that I, because I had another boyfriend who was a Greek American who my parents didn't like because he was not employed satisfactorily, which is true he was not he was not working at the time. And they were hoping that this would be my, that I would be distracted from this young man so that I could maybe just distance myself from him and that that would be the end of it there's this part I'm dating that at each level. {242} But that's not what happened and then my parents got very concerned and very

alarmed that we, my husband, that I and my husband-to-be became, were more serious about each other. And there was a big, there was a big family conflict about that and then it caused me to have to, to feel that I had to leave home and I had to get, I did get permission from my college because I'm not allowed to live off the campus if you're not at home you had to get approval of where you're going to live. In those days the students were supervised and you didn't have coed dormitories <laughs>

I: So which, which college was that?

G: That was Barnard College at Columbia. So that did cause a, a, a break in my relations with my parents it was very painful <crying>. It was a painful time for me because I was very close to them and I couldn't make it come together so they would be satisfied {258} that I wouldn't have to give in to their ideas, which to me seems very unreasonable.

I: So what were their concerns? Why didn't they approve?

G: Their concerns were not real concerns they just thought that he was Jewish and I shouldn't marry someone who is Jewish. It's a little bit ridiculous because they were friendly to all kinds of people in the city including Jewish professionals and they, they never even expressed a particular worry about that but when it came to getting married they, they just got very alarmed. My mother was really the, the friendliest, most loving person and she expressed that toward people who were really Jewish or whatever they were but blacks she never had any opportunity to get to know black people so I think that can leave them out for the moment. But she did, she just felt very threatened that this was a, wrong for me to do but my father was worse than that. He, he just felt, for him it was a very personal thing, it was an embarrassment to him because he hung around with people. He was trying to, he was upwardly mobile, he was a very successful dentist, it actually took him a lifetime to achieve that coming from a little village with no education and he belonged to a Greek, to a men's club, the Men's Athletic Club in New York which was a very high level, supposedly high level elite group that only allowed certain people to become members and it cost a lot of money. He was very proud that they had included him and they didn't allow Jews so he was, so he didn't know what, what, what, what am I gonna say to them, he's uncomfortable//

I: //What, what year is this?

G: 1948. Well he was member before that, it was in the 40s.

I: In the 40s.

G: Yes. Especially I think after the, at the end of the second world war he, he was able to be to establish himself much more strongly and professionally

and he was very highly regarded and very respected by the Americans and by the Greek American community. And he, he just felt that they was just it just made him feel terrible and so now I did remember having a talk with him when I hadn't the made the, when I finally made the decision I was going to marry. I had to talk with him about it and he just kept shaking his head and saying "if only you could change the name." He didn't want it to sound like a Jewish name. I think I mentioned that in a previous part of the interview, "change it to Worthington." Of course we think we're joke we laughed about it afterwards but he was very serious at the time.

I: So this, this anti-semitism, right, was prevalent in the Greek community?

G: I can't say that, no I didn't hear it among the other Greeks we knew particularly. No I heard it from my mother and father but it was, it was only it seemed to be only specific to particular situations. It wasn't a general thing that was directed toward anybody. It was just a way of thinking that they grew up with I think. Surely my mother grew up with that in Egypt. And my father was more influenced by the prejudice in the, in the city itself among other people who are not Greeks.

I: Mmhhmmm.

G: I don't know, you may not know this, but we all, people who were growing up in New York at the time, we knew that the Greek the Jews they, they was they were not accepted in the city universities they had a, a quota. I don't remember if they accepted any or if they had or if there was a quota <coughs> somewhere along the lines. So you could be a most outstanding student which many of them were and my husband has he remembered {322} the quotas recently, recently if you're, if you flunk out of or if you get not accepted in the city university you're Jewish not acceptance in any of the city universities, you graduate Phi Beta Kappa from NYU.

I: I'm sorry, I didn't understand the last part. If, if you//

G: If you were, if they turned you down at the city university, because you're Jewish, and supposedly you're not worthy but you know you have a super, superior academic record so you get pushed out of or kept out of city university and you graduate from NYU, New York University, Phi Beta Kappa, which is the highest level of achievement. Of course that was changed later with open enrollment, open enrollment now. I don't know what their rules are but they, they certainly don't {334} Jewish anymore//

I: //Do you know why they changed it?

G: Well I don't know I would have to guess only that it was, it was influenced by the, let's see this is in, in probably late 40s, it was starting to turn up in the 50s and then of course it caught the civil rights movement but I don't know where, where it fit in exactly it was changed.

I: So you//

G: // So it was the anti-semitism was a part of the way of thinking of many of the people in the city//

I: <unclear> United States.

G: No I don't know about United States in the city, New York City//

I: //In New York City.

G: Yeah.

I: And for your father it sounds like, correct me if I'm wrong, it's more of a status thing?

G: It was a status thing he wanted, he wanted so much//

I: //wanted to belong…

G: //to be accepted and he was but he knew that that was going to be looked upon in a favorable way and it made him very uncomfortable.

I: So//

G: They didn't accept women either, by the way. No they perhaps they had more than that, {350} New York Athletic Club very high fees at that time.

I: So you never went there?

G: Oh yes we went there as guests, pleaded with me to go and I love it. Certain things ladies night <laughs>

I: I think you mentioned that, the ladies night. How did you feel about that?

G: Well, I thought it was kinda funny. I mean he was, here I was a Barnard student, you know, very proud they taught us of our high standards that they were important and that we look up to them and we were women, it was a woman's college, and that we were comfortable with being un, unequal or somewhat near equal basis with men because we collab-, part of the university of Columbia and there were many activities that were

shared and some of our classes even were together with the men there and so I just felt very much at home and my and my environm-, my college environment, my academic environment as a woman and just to go to this thing it was only for women, only for women this time, this night was I just, I just scoffed at it a little bit I just you know laughed at it, it was kinda funny {369}.

I: So tell me about your wedding.

G: Good question. We didn't have a wedding, I hear you, I know this may sound strange for, for, for a woman at my, my age I was 20, 20 years old planning on getting married and I know that many young women would figure they're gonna have a wedding that's a wedding, it looks like one and feels like one. I never cared I didn't want that particular. It just didn't mean anything to me and I was ok with just having our civil ceremony. I knew we weren't going to have a church wedding because that was not going to work with my family. So we just had a civil wedding we went to the justice of the peace office in the Bronx county courthouse and we had a witness who was this friend who was the musician who played the bassoon and he, he's there, we married and signed the papers and that was our wedding. There was a, a, a homeless looking person sitting on the steps outside and it was in the morning time and he saw us go down and he down the stairs and he said "oh!" and he was changing, he had a paper bag and he was changing his, his clothes and putting on a shirt to start his day, it seemed. And he, we don't know if he had a bottle of liquor but he sounded a little bit drunk and he waved to us in a very friendly way and he said "oh yeah, well, good luck! I was married once myself!" <laughter> Yeah we always we always tell that story, that was our introduction to getting married.

I: So no family member from either side?

G: No, and after that and then that, that morning then we went to my husband's parents' pla-, home and they had a small little gathering at his family members' and our friend came, served some nice things to eat. And there we were, married. 21, 21 years old. Just 21. We married in September and my birthday was in January so I guess I was in my 21st year all graduated from college by then which is so unlike young people nowadays.

I: And as a married couple where did you live?

G: Well that was nice too that worked out very well my father-in-law became a more in his building work in his construction work he became a builder, licensed to build. We actually he did renovation of buildings in New York and was very much desired because he was an honest and meticulous man,

very skilled. And so he was doing rather well that way and he knew of someone who owned a building, a small building in Greenwich village with an apartment, a small apartment that was available and it was rent control so it was very reasonable because we couldn't pay anything more than that anyway. And he managed to get us a lease to live there and he remodeled the place for us. We constructed a little bit and made room for a little piano for me.

I: Can you describe it?

G: <laughs> it was a one room apartment with a tiny little alcove for a kitchen and another little separate section for the bathroom. And but it was all newly painted and we, you know, had a new couch for sleeping, the kind that you unfold and fold back again. And that was very nice the drapes and little bulk {437} table that we bought that we used for a coffee table when we were not using the bed. And {440} had, it overlooked a small apartment facing into a little courtyard in the back and there were some trees there this was in the ba-, in the no, thir-,13th street in Greenwich Avenue in New York City there's a tree {445}. And there were lots of wonderful little bookstores and restaurants and all kinds of {448} shops with paintings and odds and ends and things that people sold and there was life on the street at all times of the day and night but not the tourists what they have that they didn't have now but that there were people from the area, neighborhood who were always there's always someplace go, go in the middle of the night if you wanted to buy a carton of milk needed or just sit and have coffee somewhere, that was the Village life. And so that's our little apartment we treas-, treasured that, that little place it was, it was beautiful. The renovation that is my hus, father-in-law made was that there was a wall that was not quite wide enough to fit a small stand-up piano, upright piano. And so he extended that wall just a few feet further {475} or two just enough to fit a <mumbling> that piano. {477} And had it repainted so that it blended in with the rest of the apartment and so I managed to have a {466} even though we, we didn't we didn't have very much money. I was working earning $30 a week I think at the university in the library.

I: While you were a student?

G: Well I was graduated.

I: Oh you were.

G: I am, yes, I, I graduated before we got married.

I: So how long did you live in that apartment?

G: We were there for a year and then we expected to be there for, indefinitely but what happened is that my husband was offered a teaching assistantship at the University of Washington in Seattle and we didn't know it was Seattle at the time. We met some people in New York who invited him <mumbling> a party and they said "oh you know you {481} a very good student and and you're promising and we need to look, we're looking for assistants and we'd like to, we'd like you to come there" and we said "ok well let me know about it." So they sent us something in the mail and it said that they would like him to come to Washington and he thought that we didn't even look closely because we didn't even think of it when you're in New York, in New York. Where you gonna go, somewhere else? <laughs> But it {502} said Washington it was a job and somehow he just thought maybe it was Washington, D.C. or something but I didn't really look that closely. It turned out it was Seattle, University of Washington. <coughs> Seattle, so we had to make a decision and he needed to make up his mind as to what, whether he was going to stay in the music or go on in his major which was in Philosophy and this was in Philosophy.

I: So what position was it?

G: So it was, a, a teaching assistant and he was offered this job and he dec-, he decided that he can't major in Philosophy because he wanted to expand, expand his education so he had the qualifications for it and was recommended by his professors. In fact that's, it was two of his professor that we made this connection with Washington. And so he decided to he'd like to to take that job and go on in Philosophy and so we had to leave New York. We thought it only temporarily we'd just we'd sublet a little place to our friend {513} <laughs> and that we would come back. And we never, never did. Maybe many times to visit but we never went back to live in New York again. {517} still is, in a way, because there's nothing else like New York anywhere, I don't think.

I: In what way?

G: Vibrancy and liveliness and creativity and joy, upliving the shared with everybody including the butcher and the baker and the candlestick maker. So so much isolated this first several groups, special groups for this thing or that thing it's anybody seems, at that time seem to take joy in, in, in, in everything that was going on. The arts especially, literature and art, fine art and not talking about the popular stuff, pop stuff, though we did that too of course, Frank Sinatra and he came out of there from New, from New Jersey, he was singing his tune and the, the girls were swarming. I don't you, I don't know if you know about that, screaming like the {543}.

I: Oh yes, yes, yes.

G: No, no, yes. I was always thought it a little silly but there was a certain feeling of sharing and enjoying each other's silliness, sill-, silliness isn't always…

<End of SIDE A>

*Counter: 000*

G: Do you need to identify anything?

I: I don't think so. So you don't, you don't feel the same way about this area, about the Bay Area, maybe about San Francisco? How would you compare?

G: Well I'm very grateful that we have the amount of life that we do here but no, I couldn't compare it to New York. The, the one big difference to start with is that you don't drive a car. You walk or take or take public transportation which means that anytime, anytime you feel like it whatever you wanna do you just go out and go, go and do it. You don't have to take a car with you, that gets in the way. So it's a {008} and it's means dropping in more informally and it means constant color and activity when you're on the street there's something to look at and we had a, had a an incentive to, to keep walking we walk around a lot, it's good for you.

I: And to meet people and not be just by yourself in a car.

G: <mhmm. And people do, are contrary to what people may say New Yorkers through the years have been very, very friendly. You can chat, strike up a conversation with people when you're just sitting there talking, having a cup of coffee if you want to. Or would be even the taxi cab drivers. Of course they change, the population changes continually because there are more and more immigran-, immigrants coming from more different kinds of countries but that's New York though too. We have it here somewhat and that's a part that I like most, mostly that I like. New York it was they, San Francisco is a much smaller city it's only, what, quarter of a million people, New York we're talking about 8 million or 12 billion and now I think you really can't make a comparison and and then this setting in San Francisco is such a beautiful setting and it has the water and it has the lovely countryside and the {023} there's many beautiful parts to it and it has a, a as rich cultural life perhaps as it could, with the conditions that we live under during, under now. But I don't think that in New York at the time there was a a substidazed, substididization of the arts and there was there was not a question are we going to put some money into this, it was it was a not such a well-to-do city they had a lot of things that it cost a lot to keep, keep it going. But we

had a radio, music on the radio, we had free concerts most anywhere and museums would have, you know, people come and play wherever you were located. And there was a just talking on just walking by a bookstore you would be exposed to it and it's {033} any neighborhood wherever you were there were places like that and there was there was a place to come inside and sit and have your coffee or your little snack. And just more free walking in and out of the places and see a lot of things without having to pay a lot, cause them to do that. And I suppose you could do that in San Francisco but being a much smaller place with a different culture there is a a you'd, you'd have to walk around, you'd have to go to a some amounts of trouble to get from one place to another to getting anywhere close to the way it is in New York. It's more concentrated in New York. (I was going to say) {042) about the environment it is its physically San Francisco beautiful environment. But New York has these waterfronts and and it is surrounded by water {043) and this is water everywhere and there, there people riding back and forth in these little ferryboats. In those days I don't know if they still have, yeah they have some but not the same as they used to be. And there, there's just so much port activity coming in and out of San Francisco because we used to have some, hardly if any now. They come through but they don't base in the San Francisco, they go to Oakland I gather and I don't know what they do with those huge amounts of, of quantity of goods that they import and export. It's got to get out the Golden Gate as well come in and then go out and so I know they do something that's very major to get the distribution, keep it going. But I think New York is by far the more, the biggest and more complex and more challenging unbelievable combination of human activity that you'd find anywhere.

I: So how about what happened with the job in Seattle?

G: That was a separate little story just to summarize my husband was assistant, teaching assistant there and we were quite happy that first year and I enrolled in graduate school myself and was taking some classes and then the American Activities Committee pressured the very pressured in the Washington legislature passed a, a law requiring all that all state employees which the University of Washington was one sign a loyalty oath. And the my husband was faced with a conflict, a moral conflict and he wanted didn't want to give up his job but he didn't know that he could honestly sign an oath that tells you what you should think or not thing and so he withdrew and…

I: What year was that?

G: 1950. Then he was able to come to Stanford because that's a private university, it doesn't have the same kinds of rules in Palo Alto, California as the loyalty oath too then too, yes.

I: So//

G: //and as I told you before it was declared to be on the Constitution. But that was why we left Seattle and that was how we came to California.

I: How did you pick Stanford?

G: We knew professors from Stanf-, at Stanford from days in New York will come here. And they know him well, my husband very well. I knew them too. {074}

I: I forgot to ask you while you were still in Seattle were you working too?

G: I was, yes I, I restated the teaching credential for elementary school and yes, I was I started to I took some more classes {077} I had the credential so then by then I think and then I was teaching for a while, yeah. {078} I was 3rd, 4th grade, something like that. And that was when they insti-, instituted the pledge the underguard phrase in the pledge, it was just {080} anti-communism. It wasn't in the Constitution because people had to believe that that was part of the history of the pledge and how you dare make a change//

I: //Oh that's interesting.

G: It was just strictly political and that's how it got in there, people in the communist at the time put it in. Yes.

I: So you, you, you, you moved to Stanford in 1950?

G: No it was '51, '52. Which is did we did spend a year in, in Washington, Seattle we married in '49 and lived in New York for another, for a year that's '50. And then we lived in Seattle for another year that's '51 and then made, made the move in '52 to Stanford, that's what came first before…

*Counter: 090 <Break in Tape>*

I: Ok let's continue we just had a little break. <laughter> So I was asking about the year you moved to Stanford, you said it was 1952?

G: Mmhmm. Yes, in fact we had to make a sw-, in order to make that switch he started his teaching assistant work at Stanford before I could finish my teaching year in Seattle. So we made the arrangement that he would come without me and kinda get established a little bit and that I would finish out the teaching year because that was our income that was what we were

living on. And so I stayed on until the end of that school year. And then moved there to, to Stanford with him {099} and…

I: Was that unusual for the woman to be working?

G: No, not for students I don't think so. We did both ways, people, young people especially in graduate school where you are starting to some of them have families where they are just getting started you know, a life's work. They would work their way through as best they could and sometimes it was not if the husband was being was continuing with ed-, his education was able to earn maybe just a very, very little and it was worth it they all thought it was worth it because he had benefited of education. And then, you know, and sometimes it was women were able to have work perhaps more easily than men going to a profession so. Some opportunities for women as in teaching which would be a way of working of, of getting past that stage in life. When we were in Seattle we lived in a student complex and there was an old housing that was left over from the war {114} like barracks almost <laughs> and we're all young people who have our, our, our age and they were doing the same thing we were. Either working or, (you know) {118} helping each other's spouses get through school. Yeah.

I: So tell me more about life around here, around Stanford in the '50s and the kind of work you did.

G: Well, and I continued doing some teaching if that was partly our income and my husband continued on into graduate school for his doctorate degree and doing the teaching assistant's work. Actually he was a help, he was hired to help, to help organize and establish the library with Philosophy department as well. So he could get that plus a teaching, taking his coursework and there was a big, smallish department and very supportive of this, their students on a whole. They for one thing we knew some of them from New York because they had been at Queens College and they knew each other and they {128} from there too. So it was a familiar kind of family-like environment that did some socializing we had a little parties and a little get out or outings where we would go places together, play music together sometimes. And continue, continue on with studies as I was working, yes, but then I too wanted to go on to graduate school and complete and do a more comprehensive education than I had. So I converted my ret, my retirement money from my teaching to pay for going to college and {137} expenses for that, to go to university. And then I stopped teaching in the schoolroom and went on to graduate school full-time which was a requirement to Stanford for a doctorate degree you were required to attend school full-time at least for one year. Which was a good idea, I had a wonderful year there, doing that plus the extra time you need to write your, to do your research and write your dissertation. So that

was, why how I was I occupied myself we did not have our children until we were finished with all of that. And our I would say it was a time here in the '50s when the economy was expanding and the housing was being put in everywhere these areas right in our, in our neighborhood and all around Stanford and orchards, the trees and there were cows on the, on the on the grass where the Stanford Medical Center hospital now stands there were no builders there was no medical center . It was pasture, pasture land with cows. So…

I: That's amazing.

G: Yes and so everything was booming, blooming and, and it was beautiful, we would go out and look at the orchards in the, in the spring. It was one of the pastimes of the local people here and…

I: So you were in the, in the School of Education? Your Ph.D was…

G: Yes.

I: In that department?

G: Yes. Well the Psychology department is there too. It's in the same…

I: The college of education right, so but your Ph.d is in, in, in education.

G: It's, I guess you call it that.

I: No, it's not? Am I wrong?

G: It's Stanford University.

I: I know but your, your field.

G: Well my field was in the education department because but it was, I also had the qualifications in Psychology it was, it was Psychology department is located in the same place and the Psychology courses are a part of the university, their doctoral program.

I: I see.

G: So…

I: I see.

G: Yes.

I: And was it common to have women then in the ‘50s pursuing a, a doctorate in the field?

G: I had, I had a I hear-, heard that there were some, there some hesitations about that. I had a woman professor at Stanford who, who became my supporter and she, she thought I was a good candidate for the doctoral program and she had to apply for that especially and then there was a committee of people from that department or from the, from the whole, I guess you could say the School of Education. She was Psychology professor and she told me I had to be interviewed by this committee and she told me later that there was one man on this committee who was very hesitant to admit me because I was a woman and what am I going to do with it anyway I’m just gonna end up having waste all that all that education end up having children. And she got really quite resistant to that idea and she did not allow him to get by with that. She told me only afterwards, after I had been informed that I was admitted into the program that this is what, what happened with this one professor who ran injections…

I: So you didn’t have many women professors I take it?

G: They were, I’d say I would say mostly they were men. But she was, she was a very famous one to have {183} (Pal- , Pauline) Sears, S-E-A-R-S and she herself did research in teaching and she, her, she was the wife of a of man who became let’s see if I can get the right title, who became the, a president of something at Stanford. I don’t know if it was the department, the Psychology it was more, more than the Psychology department. He had some high administrative position and it was a very famous, Bob Sears, famous psychologist and she was the wife of this man. But mostly I would say yes there were some, very few, some women//

I: //And your classmates?

G: //plus men. There were some women then too. I don’t, I don’t, I think it would be prob, true that most of them were men but I, I don’t have the information about that just from my recollection. I think the men students were favored by the professors and, and I, I, I saw some evidence of that which//

I: //Tell me more about that.

G: <laughs> really, you don’t say {197}. Yes, well I could see, I could compare myself to some of the work that some of the men students were doing and it was, it was clearly that I was up to standard if not more than what some of them could do. And yet one of my major professors in educational psychology at that time he did favor even {206} in our

seminar and small group discussions and that kind of thing, he did favor one particular student and even the other st-, male students were saying the same thing, that he seemed to just pick out somebody that he liked and he was sponsoring and supporting him. And yet we didn't, I and some of the other students didn't think that that particular person had so much to offer that was no, so noticeable. That was just one example but then with regard to the women, the situation with women, there was one person I went through this doctoral program with me and time came to apply for jobs. And there were jobs around because here around San Francisco, down San Jose all the area around here and they the professors seemed to support the men in getting these positions, teaching positions, with academic faculty positions and then, then the and the administrative positions and this one person who I knew very well because he had deg, he had jointly done his research along with me and the {219} work and he was not able to pass his doctoral written exams, failed them three times. Kept trying, kept trying, finally let him through and he got a big job as the superintendent of schools in, out of state somewhere in a big school district and not that I, I was not interested in becoming a superintendent or an administrator of schools I would prefer to work in a field. But I could, I could see that that was not going to, that the women were not, I as one of them, or other women would not be considered for that type of posi-, position. In fact, he, if there was a, I don't mind telling this story, but this superintendent of schools here in Palo Alto was a very much respected man, interviewed me one time because there was a job in the school, school psychology or it had to do with the test, testing of gifted which is part of what my dissertation was about and I thought for this job we talked and he said and I told him I was interested in the, in this field and that I can know {234} he says "you don't want that job that's a man-sized job."

I: So there was…

G: He told me something, you know, of course since then we've had many women in the, in the administration and the schools and the faculty, academic facul-, faculty but that was a, I suppose you might say it was sort of typical of the time this was not {240}.

I: Unfortunately.

G: Yes, let's see if I can it had to be, yes it was in the 50s, I think I still, I still have been in, in the doctoral program at that time.

I: What about, so I asked you if there were many women, but were there many women of Greek origin, any Greek American women who were//

G: I didn't really know any Greek American women except well Virginia Lagiss she was a counselor in, in, in Center for counseling program in

Palo Alto school district. Yes I did I knew her just happened to be that she was a Greek background.

I: So it was quite unusual for a Greek American woman to be getting a doctorate at the time?

G: I don't remember any Greek women then. There was one person who came even later than I was, I was and she a Greek background. There weren't many Greek American women at all anyway. We're a very small population. In fact, the, the, the figures that Professor Scorby {257} gave us when she a sociologist said that the population was she said she thinks that it was about a one quart-, one half of a, of a percentage. Nationwide. This must have been in the 60s, probably maybe about the same {262} changed that much. There were, the Jewish population is 2%, still very small but four times later than the Greek. And then the black American I think was somewhere between 12, 10, 12, 15 something like that maybe a little higher side now. And then the Hispanic Americans, you know, immigrated and so on. {267}

I: I was just curious to see you know if the Greek American women were supported in their effort to pursue higher degrees. And that's why, that's why our, my question came from. <interrupting sound> As opposed to maybe the man or as opposed to actually going into business or something like that.

G: Supported by their families?

I: By their families, yes, encouraged, you know, to pursue academics.

G: Yeah, well my knowledge of the Greek American community from here was that they did value education very much. I don't know that the husbands would have gone way out of their way to see that their wives knew continued on with higher education. But I think when, when they could, they did. If they thought they could, they would, they would support them. I didn't hear, I can't recall any comments by the Greek American women I've met who were discouraged with going on with, with higher education. Yeah.

I: So how did you choose your way of making a living, how did you choose to go into that particular field?

G: There was a point where I had to make a decision, if and when, when I went to college I did not choose psychology I chose music I was a music, music major. And that turned out to be a, a very fortunate, beneficial thing to do too. Although I didn't really know much else what I wanted to major when I was 20 years old. It was just that I knew music that well and

I felt I could do that. And so I started looking around for something that could feel good to me. And I could see that it had to do with hum-, human relations cause I was looking in catalogues and things about the social, social work perhaps and or an I guess I, I figured I might as well get a teaching credential too for to teach young children although I didn't always focus so much on the age level I, I thought it was a place to start. And so I, I didn't, did take classes at University Teachers College which was very famous for that and I did get the qualifications for credential for that. And I and I so I thought well at least that's something I can to support myself. I believed in being able to support myself because I, I saw what happened with my mother's generation where the women who were unable to support themselves they were totally dependent on their husbands and so I'm sometimes that was ok but sometimes that wasn't so great. And I didn't want to be in that position <interruption> so I chose to do this to do th,e the teaching for a while but I knew even when I was doing it, I did it when I came to California, I knew that wasn't quite right for me. I needed something more and more intellectual, more academic than that. As much as I love to work with the children. And that was when I decided to go back to graduate school here at Stanford and take the doctorate degree. And even then I didn't know what my major would be. So it was open classes so you, not open classes but you didn't have to declare a major at first and so I just picked things that fit, sounded interesting for a while but then I knew I had to make up, make up my mind. I have to tell you honestly I was just studying the catalog and looking all the possibilities and the one that had to do with psychology and education made sense to me because it had to do with the general population that it has {322} for society and also some knowledge and understanding that would benefit people in a personal level. And so when I came to counseling and guidance that was the more general category. And that felt right and I checked with the person who was the, the major professor in that area who was very welcoming and very supportive and I felt that I plus the school psychology was just developing as a profession it was it didn't exist before that. So that was included as part of my training. And yes, I felt that very comfortable about it and that's when I started working little by little even when I was a student, even when I was a graduate student I still did some work in the schools in that role.

I: As a counselor, you mean?

G: In school psychology which has to do, which has to do with hum-, human, human relations in, in family, this fam, this family setting as well as a measurement, formal measurement which I thought was very important and I still do.

I: I don't know much about that, tell me more.

G: Well, a counselor often can just be, be a good listener and a good assistant in problem-solving and that's nice, it's good to have some familiarity in that process but it doesn't measure anything and so you can do it on definitely and not, don't know would be having a feedback and results. And the, what they call Psychometrics, is a formalized, more developed method, methods of, of which, which are can be duplicated and can be trusted to a point that tell you things that can tell you where, how much success you're having if you use it. No, many people {350} the field of counseling and they don't measure anything and so I see that as a weakness in that field which any point {352} has formal training in psychology and measurement would, should not do that you should use measurement, measurements to tell you whether or not you're being effective and to be hold yourself accountable. A profession should hold people accountable, to this day they don't do often in psychiatry for example they don't do it. Many people work in the counseling field and various kinds of counseling don't do it and so you can spend a fortune and years and years of work and not know that you're you'll know if you're being effective and certainly your clients don't know the difference. So this to matter to me the ability to measure in, in a reliable way is very important. It's a more scientific.

I: It's an assessment.

G: Mmhmm. It's not just on a based on a payment though.

I: Yes, it's more objective.

G: Yes.

I: So we've covered the education, I think, the professional life. Is there anything else you want to add to the professional life. Let's see, what else did we say?

G: Well I {373} comment, a couple comments about my professional life. I have been active in various fields in my profession. One was in the family care, family therapy which was in which was a new field at the time and//

I: //when was this?

G: In the '50s, let's see, yes during the '60s I think.

I: '60s.

G: It started here in Palo Alto at the Palo Alto Mental Research Institute and there was post-doctoral, I did some work there it was with that group for several years training and then offering some classes. And then I, I found

that very interesting and it still is a kind of a foundation for, for which I work when I'm doing certain kinds of work, certain kinds of group situations where I'm trying to evaluate or clarify my mind what is going on in relationships between people or groups or even countries. And I find this eerie {398}//

I: Even countries?

G: Well the basic principles I feel like I can apply them considering, first consider the value, the humanistic values that should apply everywhere of course, don't but they should. People do value them and talk about them a lot and then the relations and how you work, how we work, work with what you're having to deal with when you get a big gaps between, in between groups and the ways of thinking. So you're listening for the communication messages that go back and forth cuz and how people can arrive at the truth or how they deal with what they can present as truth and so for me that's a very//

I: //Well, that's fascinating.

G: Yes, well it's one of my field now made, made it my field now it's my business and I, I it was informal sense when I can I track certain things down, the politicians are doing. And this takes me to a place where I which I to which I referred earlier about adaptability at the United States and was their great, was our great contribution to civilization. And I see some thinking about communication and respect for human relations and how that is, how that it is honored which I feel often in the past it has been honored quite well that I <interruption> I think that, it has in the past but I think recently, even since our last time that we had our interview, I see some changes that are being forc-, supported, fostered by our pol-, politicians which are, they look to me as if they're removing the, the structures that we have had that allowed us to be to be adaptable and to deal with conflict and with differences in way of thinking. That those are being slowly {423} very thoughtfully, carefully removed from our system of governing ourselves and I, I feel that that is a threat to our success as a country. I know people are doing it think that they are being support, supporting the,the power of the country but the way I look at it, it's, it's, it's starting to diminish the power of the country. <coughs>

I: Can you be more specific in what you have in mind?

G: Well I didn't want to get in too much into the politics of it specifically but, but I can mention the this respect for science and a trend toward accepting religion and faith as being the basis for making decisions that have to do with politics with the comm., with the ba, the welfare of the community. I think religion is fine and it should be protected but I think once it has

seems to sp, spill over to me it looks as if it's spilling over into the com, common life the, the political life of the country so that that that then becomes more of a support of a religion rather than of the ability of people who practice their religion as they see fit. And so if you push too hard in one direction you're losing something. You're not gaining your religion what you're gaining is a threat to the ability, body politic of others who are choose to have a religion separate from them, separation of church and state. And that's one example is pointing that direction which I, I think is harmful to the country. There are other examples though that all of the, the care the, the pressure to well I think voting is, is another example, the allowing of people who have all partisans to be in control of the voting, voting process. But actual voting and so they, they say they can be objective and fair but they're, they are declare of this partisans {470} to start with and so you can't be that confident that they're going to be that our voting is real, representing what people believe in. That's another example. Our, our congress has been the, the men, me-, messages that we get from the administration are the Executive branch from the President to the Congress are that they that we're, we are defending of the safety of the country because from terrorism and yet when the war was Congress was pressured. When Congress first pressured to approve the give, give consent to have to initiate war it was on the basis that it would be to defend the country against terrorism but then that isn't what happened. That was not what they were doing and so I feel that we've lost something there where even the partisans in the Congress the people who are part, party in the power right now voted for something that they didn't they didn't vote for, for that. They voted to prevent terrorism now the definitions of terrorism have changed so that you claim that, they claim that through the country there were against we, we, we, we the country attacked Iraq was connected with terrorism but they were never able to show that. But they st-, now there's nothing {503} there's much we can do about it pull out gracefully and without too much dam-, more damage so that that is that is a hindrance to stand in the way of the ability to be adaptable if you're not getting true statements even when you search for it and you get it people criticized and attacked when they, when they try to investigate and challenge the statements that are made. That's a, that is a hindrance to adaptability too. It takes away your power as people to question something and maybe make corrections if, if they're needed and then there's another one that's coming up now that the Justice selected who's, who 's going to serve in the Judiciary according to whether, what the judge dec-, the, the nominee believes, what their political views are. And I don't remember a time when that was, perhaps it has been done before, but the ideal was that you tried to have an {542} objective person who stands for the unfairness and injustice and fairness and not to hear your own political point of view. So that's going to stand in the way too if it's not challenged enough and we have, just look at the entire system of it

we have executive, our legislative and judicial branches plus the press, that's what they call the 4th estate. That's also being threatened.

<End of Tape 1 SIDE B>

Tape 2 SIDE A

*Counter: 000*

G: 4th estate. That's also being threatened by threatened by the, by the administration so that people can be afraid to report, to do investigative reporting.

I: We did it again we filled a whole tape and here we are starting at Tape 2 side 1 and this is Eleni Varsamidou still interviewing Mary, Mary Nicholson Goldworth and I, I'm going to ask you now if there is anything you would like to add to this interview, Mary?

G: No I would like to just let it stay as it is I am very pleased to have the opportunity, thank you.

I: Thank you and I'm going to thank you very much too I really enjoyed our time together and our conversation. Thank you very much, Mary.

END OF INTERVIEW

*Counter: 009*